

Teesara Kadam

Jainism Reader III



॥ Aachaarya Shree Vidyaasaagaraay Namah ॥

Inspired by

Munishree Kshamaasaagarji

whose blessings make everything possible

TEESARA KADAM

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We are thankful to all those who have contributed in TEESARA KADAM.



यमो अरिहत्ताय
 यमो सिद्धाय
 यमो आश्रिताय
 यमो अवज्जायाय
 यमो लेप्पसव्वसाहूय

NNAMOKAAR MANTR (NM)

PANCH-PARMESHTHI

NM is an eternal mantr and the origin of innumerable mantras in existence today.

NM was written in Praakrit language by Ach. Pushpdant (VNS 633-663) (106 A.D.) The mantr has thirty five seed letters.

NM states five supreme entities - the Panch-Parmeshthi. Those who are supreme in state and qualities of the soul are known as Parmeshthi. They are- 1. Arihant 2. Siddh / Ashariri 3. Aachaarya 4. Upaadhyaya 5. Saadhu / Muni. Initials of these Parmeshthi form the mantr AUM (A+A+Aa+U+M).

NM is chanted to minimize undesirable effects of improper actions in previous births and to initiate mindful vision.

How to chant NM :-

Breathe in with 'Nnamo Arihantaannam'. Breathe out with 'Nnamo Siddhaannam'.

Breathe in with 'Nnamo Aayariyaanam'. Breathe out with 'Nnamo Uvajhhaayaannam'.

Breathe in with 'Nnamo Loe'. Breathe out with 'Savva Saahunnam'.

Chanting NM nine times this way completes 27 breaths. This act is known as Kaayotsarg.

I begin my day with Nnamokaar Mantr and worship the Panch Parmeshthi.

DEV - SHAASTR - GURU

Dev

Dev is an Arihant who is Veetraagi, Sarvajn and Hitopadeshi, worshipped as Teerthankar. Veetraagi means pure soul, devoid of attachments and having 46 unique attributes. Sarvajn is omniscient having complete knowledge of the nature of soul and all substances. Hitopadeshi is one whose preaching benefit all beings. Arihant and Siddha are the Dev ('Dev' here refers to Omniscents. It is also used for the heavenly beings who are not Omniscents). All Arihant finally attain the state of Moksh as Siddh having 8 unique attributes.

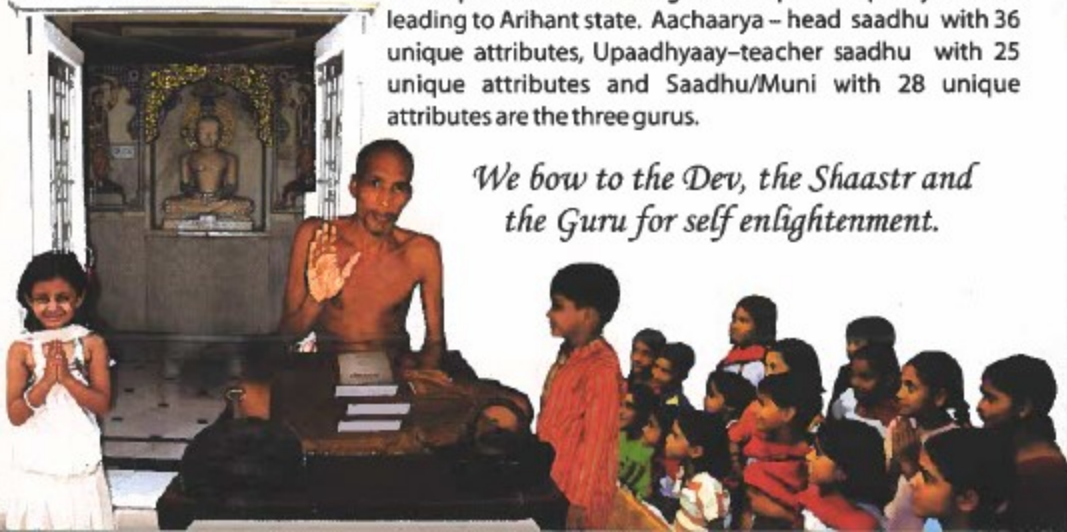
Shaastr

Shaastr are the scriptures. They comprise compilations of the speech of Arihant. They are also known as Jinvaani, Granth, Aagam, Shrut. Written words are enlightening and doing welfare of all. Shaastr elaborate the nature of reality and virtues of the soul.

Guru

Guru are saadhu or muni devoid of all possessions walking on the path of purity of soul leading to Arihant state. Aachaarya – head saadhu with 36 unique attributes, Upaadhyay–teacher saadhu with 25 unique attributes and Saadhu/Muni with 28 unique attributes are the three gurus.

We bow to the Dev, the Shaastr and the Guru for self enlightenment.



ATTRIBUTES OF DEV

Arihant Dev

46 unique attributes of Arihant Dev Teerthankar

10 attributes since birth : Magnificent form, pleasant odor, sweat-less, excretion-less, pleasant speech, matchless strength, white blood, 1008 auspicious marks, proportionate body, and highly strong bone structure.

10 attributes of omniscient stage : No drought and famine surrounding 800 miles of Arihant, walk inches above the ground, face simultaneously visible from all four directions, violence-free surrounding, obstacle-free walk-way, doesn't need food, master of all subjects, no further growth of nails and hair, non blinking eyelids, and shadow-less body.

14 attributes by heavenly beings : Translation of the Divine sound of Arihant (Divya-dhwani) into 18 main languages and 700 dialects; trees blossoming with leaves, flowers and fruits of all seasons at the same time; gentle wind blowing away the dust, cruel animals give up enmity, clean ground shining like mirror, scented rain showers, thriving farms, joyful ambiance, cool breeze, plentiful water in wells and lakes, cloud-less sky, no illness, the wheel called dharm-chakr, fifty six golden lotuses appear at walk-steps of Arihant.

8 Praatihaaryas : the eight auspicious emblems. At the stage of attainment of absolute knowledge, heavenly beings create eight Praatihaaryas, which display grandeur of Arihant. They are : 1.'Ashok-Tree' 2.'Three canopy' one above other over Arihant's head 3.'Jewelled throne' for seating 4.'Divya-dhwani' The Divine sound of AUM 5. Pleasant music from drum-like instrument 'dumdubhi' 6.'Flower showers' 7.'Halo' all around the form of Arihant 8. Sixty four 'chawars' swing.

4 Infinities : Boundless Knowledge, Perception, Bliss, and Power known as the 'Anant chatushtay'.

Siddh

8 unique attributes of Siddh

1-4. Siddh soul has Absolute purity, Infinite knowledge, Infinite perception, Infinite bliss.

5. Siddh soul is in equilibrium; not heavy like iron dropping on ground, nor light like cotton flying wherever.

6. Siddh soul is neither obstructed by anything nor does it become obstruction for anything.

7. Siddh soul is not contained in any body.

8. Siddh soul is devoid of birth and death forever.



We bow to Arishtant and Siddhi and affirm to gain their qualities by visit to Mandir daily.

FIVE KALYAANNAKS OF TEERTHANKAR

Teerthankar are the supreme kind of Arihant Dev, who establish the Dharm. Celebrations of five major events of their life are known as Kalyaannaks, literally meaning events causing benevolence of entire universe.

1. Garbh Kalyaannak : Celebration of Conception

This celebration took place when the soul of Teerthankar conceived in mother's womb. Heavenly beings created a beautiful city where the birth took place. They showered jewels in the morning, afternoon and evening for six months before and nine months after the conception. At night mother dreamt of sixteen objects, each of which interpreted an unique grandeur of the Teerthankar to be born. This occasion is celebrated even now every year.

Elephant
Exceptionally high character

Bull
Great spiritual leadership

Lion
Strong and powerful

Two elephants pouring
Kalash water on Lakshmi
(Gaj-Lakshmi)
Abhaya performed
on Mount Meru

Two Garlands
Wide propagation of
teachings

Full Moon
Peace to the World

Bright Sun
Dispel of darkness
of delusion

Two Kalash
Excellence in virtues



Fish Couple
Extremely handsome

Lotus Lake
Devoid of worldly attachment

Ocean
Omniscient

Throne
High spiritual status

Celestial chariot
Decendant from heaven

Jewel heap
Infinite virtues and wisdom

**Palace of deity Naagandi
(Naag Bhawan)**
Clairvoyant

Smokeless Fire
Shedder of all Karmas



2. Janm Kalyaannak

Celebration of Birth

This celebration took place at the birth of Teerthankar with great joy and splendor. Head of Heavenly beings, Indr took the new-born to Mount Meru on a white majestic Elephant Airawat, where he along with many others performed abhishek pouring 1008 water kalash of Milky Ocean Ksheer-saagar.

*We celebrate these five kalyaannaks
with great honor even today, for welfare of all.*

3. Deeksha Kalyaannak

Celebration of Renunciation

During the kingdom phase, Teerthankar realized the world and its pleasures as mortal and decided to renounce all. Starting the voyage in search of truth and benevolence for all beings. Teerthankar moved to forest for Tap meaning intense meditation. Laukantik dieties from seventh heaven came especially to celebrate this auspicious occasion. In forest on a clean place, Teerthankar shed off clothes & jewels, uprooted all hair (process known as 'Keshlonch'), took muni vow 'deeksha' by chanting 'Namah Siddhebhya' and undertook extraordinary austerities.





4. Gyaan Kalyaannak

Celebration of Omniscience

Teerthankar attained omniscience through austerity 'Tap'. All the objects of Universe reflected in the omniscient knowledge just like a substance reflecting in mirror. This state is named as Kewal-Gyaani, Kewali, Arihant, Sarvjna, Jinendr, Bhagwaan. The Arihant state is devoid of 18 inauspicious attributes like hunger, thirst, illness, sadness, agecness, etc. Heavenly architect Kuber raised a huge magnificent pavilion known as 'Samav-sharann' where the Divya-dhwani of Teerthankar addressed Dharm (the true nature of substance) to innumerable living beings for their wellness.

5. Moksh Kalyaannak

Celebration of Moksh

Teerthankar finally attained Moksh. Thus known as 'Siddh' - the purest state of soul. Body was left behind and by nature - the pure soul travelled in upward direction towards the uppermost boundary of the Lok (Universe) known as Siddh-Shila, beyond which particles don't travel. Siddh is devoid of birth and death. Instead they remain forever young enjoying the blissful state of their pure soul with eight attributes. Heavenly beings cremate the remains (perform agni-samskaar) of Teerthankar's body and perform Pooja.



SHAASTR

Beginning

During Samav-sharann of Teerthankar Mahaveer two thousand five hundred and thirty seven years back (557 B.C.), divine sound, Divya-dhwani was translated by Gautam Ganndhar (chief disciple of the Teerthankar). Initially this knowledge was passed on verbally by Shrut Kevli (scholars of scriptures) and Aachaaryas to their disciples' memory. As the memorizing power weakened over time, Ach. Dhar-sen (VNS 633-663, 106 A.D) ordained Muni Bhootbali and Muni Pushpadant to make written compilation of the knowledge retained in his memory. The first scripture "Shad-khandaagam" was then written in Prakrit (shaur-seni) language.

Classification

There are two major classifications of Shaastr - Ang Pravisht and Ang Baahya.

Ang Pravisht contains translation of Divya-dhwani in 12 sections known as Dwaadashaang Jinvaani. Numerous commentaries made on the contents of these sections by various Aachaaryas for the benefit of common man are called as Ang Baahya scriptures.

Jain scriptures contain the knowledge of all branches of modern education e.g. Philosophy, Law, Psychology, Sociology, Mathematics, Biology, Chemistry, Physics, Astronomy, Astrology, Logics, Cosmology, Geography, Modern Sciences, Medical Science, Genetics, Microbiology.

*This scripture is still preserved at Mool-badri (Karnaatak, India).

*We listen to, read and memorize the Shaastr
with utmost respect and faith.*



SHAASTR FOUR ANUYOG

The scriptures are also categorized into four groups known as Anuyog, as follows :-

1. Prathamaaanuyog : Features conduct and life sketches of 63 exceptional people comprising of 24 Teerthankar, 12 Chakravarti (emperors like Bharati), 9 Balbhadr (like Raam, Balraam), 9 Naaraayan (younger brother of Balbhadr like Krishnn, Laxman), Prati-Naaraayan (enemy of Naaraayan like Raawan, Jaraasandh). It also includes other virtuous people like 24 Kaamdev (like Baahubali), parents of Teerthankar, etc.

Renown shaastr include -

+ Paumchariu written by Ach. Vimal-suri, describes conduct of Raam, Seeta, Laxman, Raawan.

+ Harivansh Puraann by Ach. Jinsen, describes conduct of Teerthankar Neminaath, Krishnn, Kaurav, Paandav.

+ Aadi Puraann by Ach. Jinsen, describes conduct of Teerthankar Aadinaath, Chakravarti Bharat, Kaamdev Baahubali.

+ Uttar Puraann by Ach. Gunnbhadr, describes conduct of remaining 23 Teerthankar, remaining 11 Chakravarti, 9 Balbhadr, 9 Naaraayan and 9 Pratinaaraayan.



2. Charaannaanuyog : Comprise initiation, development and protection of basic conduct of householder and muni.

Renown shaastr include -

+ Ratna-karand Shraavkaachaar by Ach. Samantbhadr, frames right conduct for householders.

+ Moolaachaar by Ach. Kundkund, frames conduct of muni.

3. Karanaanuyog : Features description of universe, time and the four realms of existence.

Renown shaastr include -

+ Triloksaar by Ach. Nemichandr Siddhaant Chakravarti, describes three loks.

+ Gommtsaaar describes karm theory.

4. Dravyaanuyog : Comprise basic substances like living and non-living beings, merit-demerit, seven 'tattv' including bondage, moksh.

Renown shaastr include -

+ Samaysaar by Ach. Kundkund describes soul.

+ Tattvvaarth-sutr written by Ach. Umaaswaami, comprises ten parts describing seven 'tattv'.

FAMOUS STOTR

At times deeply devoted disciples / saadhu have created singable miraculous hymns known as Stotr and Stuti

Bhaktaamar stotr

Ach. Maantung was born in 618 A.D. during the kingship of Bhoj. Once king Bhoj, misled by his ministers imprisoned the pious muni in 48 locked gates. Aachaarya then composed the stotr 'Bhaktaamar' with 48 verses deeply devoted to Teerthankar Aadinaath. With formation of each verse, the prison-locks broke open one by one miraculously. King Bhoj regretting his act, bowed in amazement and expressed faith for the aachaarya. This led to widespread promotion of Jain Dharm.



Eki-bhaav stotr

Muni Vaadiraaj was born in 11th century. Due to onset of incurable leprosy (kusht rog), his body started to decay. While he was meditating, few men from a near-by village took advantage of his illness and spread ill regards for Jain Dharm. In order to safe guard the purity of Dharm, Vaadiraaj muni started composing the stotr 'Eki-bhaav' with unshakable faith. His ill body began to heal fast and leprosy vanished. Body gained full strength and glowed with golden aura. This led to boundless praise for Jain Dharm.

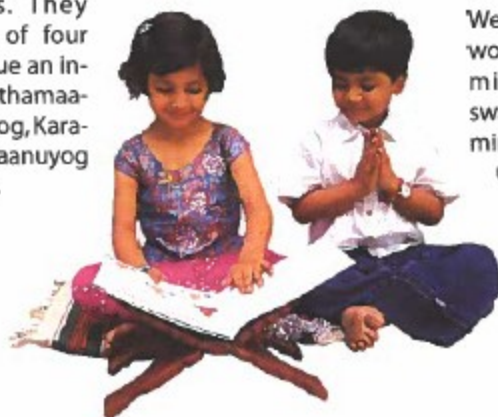


HOW TO DO SHAASTR SWAADHYAAY

STUDYING SCRIPTURES

We must clean our hands and feet, our clothes should not be dirty and choose a quiet clean place for swaadhyay.

We begin with the first steps of Jainism books. They generally comprise of four parts. Further continue an in-depth study with Prathamaa-nuyog, Charanaanuyog, Karanaanuyog, & Dravyaanuyog shaastr resp.



We must not engage in other worldly talks nor allow our mind to wander during swaadhyay. Concentration of mind is a must in order to understand the subjects.

We always begin swaadhyay with a 'manglaacharan' in the beginning and kaayotsarg or a 'Jinvaani stuti' towards the end.

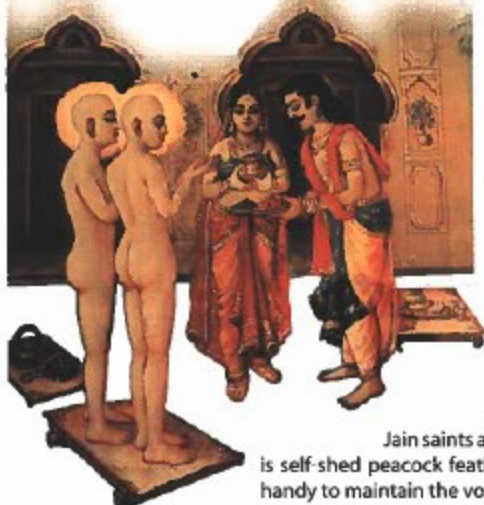
We must avoid swaadhyay of difficult shaastr during the hours of eclipse, saamaayik, worldly celebration or mourning, ashtami, chaudas.

GURU

Gurus are saadhush who walk up on the path of Moksh. They have renounced all pleasures and possessions of the world like money, status, house, etc. and are engaged all the time doing 'Tap', e.g. meditating on the soul, gaining knowledge from scriptures, etc.

Not using any kind of clothing, mattress and foot-wear are their unique attributes.

Accepting food (Ahaar) once a day is their unique attribute, in return of their discourse (pravachan). They take only pure (praasuk) food served by the devoted followers of Arihant. They accept food only when they find their set condition (vidhi) fully met.



Jain saints are uniquely identified by the pichchhi and kamandalu. Pichchhi is self-shed peacock feather broom, accepted from devoted Jains. Guru always keep it handy to maintain the vow of Ahimsa. They use it for swiping the sitting place; scriptures while picking, folding and placing them; and own body while moving from sun to shade and vice versa to save harm to tiny beings. Kamandalu is a pot for carrying praasuk water to be used by saadhu for only washing unclean hands and feet after defecation (shauch) and when entering Mandir, etc.

To protect miniscule beings which multiply in excess during four months of rainy season, they stay at one place. This stay is called Chaaturmaas.

They renounce use of all vehicle-kinds for all purposes, to protect small living beings. This is why they are not seen outside India.

Sleeping on clean land / wooden flat is their unique attribute.

Rooting out all hair only by hand is their unique attribute. They never use any shaving appliance.

Female Gurus are known as Aaryikaas. White saree cladding, and taking food in sitting posture are their unique attributes.

Acharaya, Upaadhyay and Saadhu are the Guru. They all are full of virtues.



ATTRIBUTES OF GURU

Aachaarya

36 unique attributes of Aachaarya

12'Tap' - doing upwaas, eating less than required, taking a specific vow (vidhi) before taking food, leaving one or many taste forms (salt, sugar, ghee, oil, milk, curd, fruits & vegetables), staying and sleeping alone, taking self-punishment for carelessness in observing vows, reverence for Dev, Shaastr and Guru, serving other saadhu when ill, studying Shaastr, non-attachment towards own body, meditating on own soul.

10 Dharm -

Uttam Kshama : forgiveness for all
Uttam Maardav : giving up ego
Uttam Arjav : being simple and deceit-less
Uttam Shauch : giving up all greed
Uttam Satya : truthful
Uttam Samyam : compassion for all beings and control over impulses

Uttam Tap : rigorous observation of 12'Tap'
Uttam Tyaag : giving gifts of knowledge and wishes of fearlessness for all

Uttam Aakinchanya : non-possessiveness

Uttam Brahm-charya : staying close to the qualities of pure soul and away from bodily desires.

5 Aachaar - focusing on the attainment of true perception, true knowledge, true conduct, twelve 'tapas' and six essential daily duties.

6 Aavashyak (essential daily duties) -

Saamaayik : equanimity towards all

Stavan : singing praise of virtues of twenty four teerthankars

Vandana : bowing to Arihant, Siddh and Gurus

Pratikramann : repenting for mistakes and vowing for amending



Pratyaakhyaan : resolving for not committing mistakes in future

Kaayotsarg : detachment from body.

3 Gupti - Command over mind, speech and actions.

Upaadhyay

25 unique attributes of Upaadhyay

Muni who has knowledge of **11 'Angs'** (compilations from Divya-dhwani) and **14 'Poorv'** (divisions of the 12th 'Ang') of Scriptures. At present there is no saadhu who has this vast knowledge, as 'Ang' scriptures are lost over centuries. Today Muni scholars engaged in learning and teaching of 'Ang-baahya' scriptures are known as Upaadhyay.

Saadhu

28 unique attributes of Muni / Saadhu

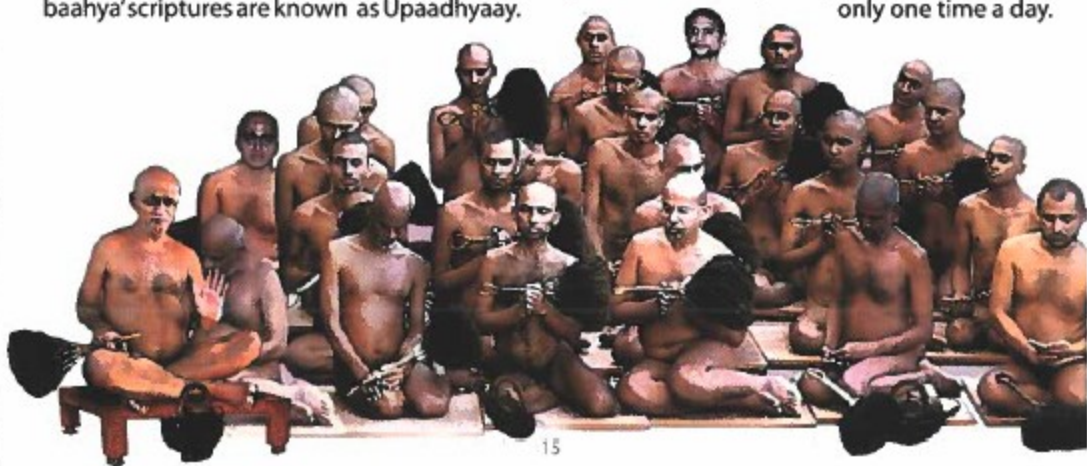
5 great Virtues : Ahimsa, Satya, Achaurya, Brahmcharya and Aparigrah.

5 Samiti : keeping vigilance for safety of all creatures in activities of walking, speech, consuming food, picking and keeping objects and excreting.

5 Indriya Vijay : full command over the five sensory organs.

6 Aavashyak : same as described for aacharya above.

7 others : keshlonch, unclad-ness, vow of not bathing, sleeping on ground, vow of not brushing teeth, taking food only in standing posture and lastly accepting food and water only one time a day.



22 WINNINGS

PARISHAH JAI

- 1-2. Hunger-Thirst:Muni consumes food and water once a day, or observes fast (Upwaas) tolerating hunger and thirst.
- 3-4. Cold- Heat :Tolerates extremes of cold and heat.
5. Tolerates pain from insect stings and do not shed them.
6. Muni always lives unclothed just like a new-born child.
7. Muni does not relax his vows even in adverse circumstances.
8. Concentrates on purification of soul and stays away from bodily desires.
9. Muni does not mind getting hurt by thorns, etc. during movement.
10. Maintains one posture while seated.
11. Rests only on one side of the body for relaxing at night.
12. Does not irritate even if disrespected.
13. Blesses welfare even for those who try to hurt.
14. Never asks for anything including soil and water for sanitation.
15. Muni keeps coolth for not getting food due to non-matching of set vow (vidhi) days together.
16. Indifferent to diseased and indisposed conditions.
17. Withstands every hardship in way of observing his essential daily duties.
18. Indifferent to body's sweat.
19. Equally treats both good and bad wishers.
20. No pride.
21. Never feels inferior despite condemnations.
22. Muni endures upon the path of moksh despite adverse conditions.



RESPECTABLE GURUS

Chaaritr Chakravarti Ach. Shaanti Saagar ji

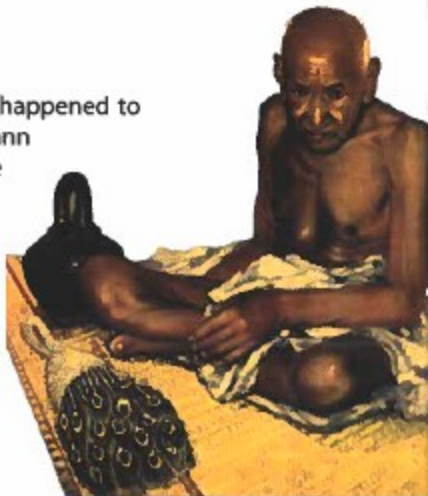
He was the first great aachaarya of the 20th century, an exceptional muni with high virtues and heart filled with benevolence. Once he was meditating in a forest cave, when a huge Cobra attempted attack on him. Aachaarya fearlessly faced angry red eyes of Cobra and with calm soul smiled and bestowed blessings. This made the attacking Cobra to bow at his feet and withdraw. Peaceful sight of aachaarya, achieved from his intense 'Tap' had cooled the furious Cobra.

His contributions are compiled in the book 'Chaaritr Chakravarti'.



Ganesh Prasaad Varni ji

Varni ji was born in a non-Jain family. In childhood, he happened to enter a Jain temple where discourse of Padm-Puraan narrating the story of Raam bhagwaan was going on. He listened that Raam ji, a very compassionate soul had taken a vow of not eating at night. The boy Varni wondered if such a simple task could be a factor to become Bhagwaan, and voluntarily started eating before sunset. He emerged as a great scholar of Jain philosophy and followed Jain conduct. Later he took Jain muni deeksha and samaadhi death. 'Meri Jeevan Gaatha' - his autobiography is a source of inspiration for generations.



MY ESSENTIAL DUTIES

Dev-pooja

I perform Abhishek of Jin-bimb, and Pooja of Dev-Shaastri-Guru with eight dravyas. This is my first essential 'Dev-pooja' in which I aspire to be like them.

Serving Guru

I respect Gurus and reach to release their body-stresses by massaging arms, legs, etc as initial measure. This is my second essential 'Guru-paasti' where I stay in service of Guru in every possible way. If Gurus are not around, I pray for their well-being.

Swaadhyaay

As my Third essential I do 'Swaadhyaay' where I study or listen and memorize the scriptures for my better understanding of the true nature of soul and other substances for a minimum of twenty minutes every day.

With utmost respect I perform these essential duties everyday.

Samyam

I control desires of five senses & refrain from violence towards all beings for vowed time duration or lifetime as my Fourth Essential of 'Samyam'.



Tap

My Fifth Essential is 'Tap' in which I choose to give up one or more of my intakes & comforts and pass the day without them. I do upwaas (not eating or drinking whole day & night), ekaasan (taking food and water in one sitting, once a day), etc.

Daan

I donate some amount daily for serving the pious, vow-rich people. This is 'Daan' my Sixth Essential. I give appropriate Daan for Gurus and pious people in four ways

1. Abhay daan - provide them proper stay. 2. Aushadhi daan - arrange acceptable treatment if ailing. 3. Ahaar daan - serve proper food with nine-fold devotion. 4. Shaastri daan - arrange the required scriptures.

JAIN FESTIVALS

Jain festivals are auspicious days during which we re-affirm our virtues and practice them.

They are of two kinds :Eternal and Occasion-based.

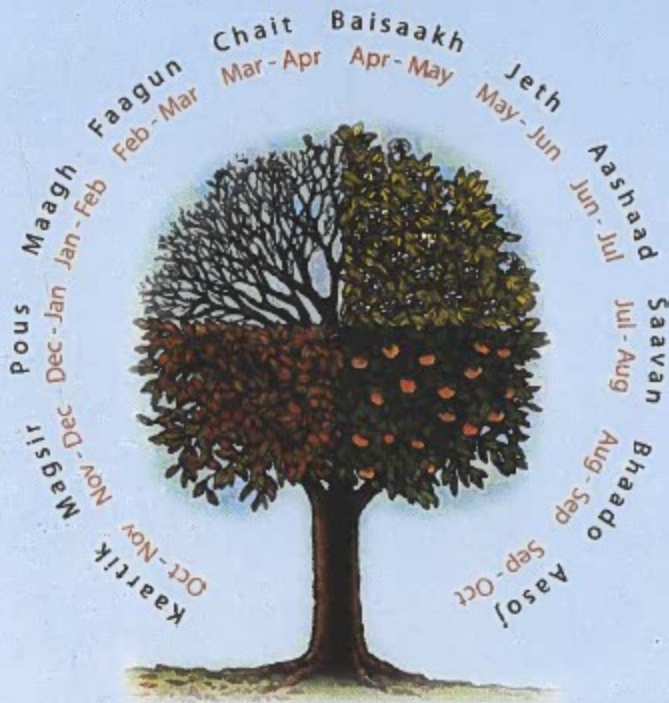
Eternal festivals initiate us towards the practice of specific virtues. They are Ashtahnika, Shodash Kaarann, Das Lakshan, Ratnatraya, Ashtami and Chaudas.

Occasion-based festivals pertain to events having important historical significance. They are Mahaaveer Jayanti, Akshay Tritiya, Shrut Panchami, Mukut Saptami, Raksha Bandhan, Deepavali etc.

Jain festivals are celebrated with Abhishek, Poojan, Vrat, Niyam and Swaadhyay. 'Vrat' is observing the five virtues, not indulging in four kashaay and reduction of material activities. 'Niyam' is specifying duration for the vrat. Most commonly performed vrat are moderation of food, travel, shopping, entertainment. Special care is taken for not harming by thoughts, speech and actions and by avoiding unnecessary usage of the elements of nature.

Each of these festivals are held on specific 'tithis' (dates of eastern calendar) of different 'maas' (months).

TWELVE MAAS MONTHS



The names of 12 maas as per eastern calendar are :-Kaartik, Magsir, Pous, Maagh, Faagun, Chait, Baisaakh, Jeth, Aashaad, Saavan, Bhaado and AasoJ.

Jain New year begins with the Moksh celebration of Teerthankar Mahaveer. This is the no moon day (Amaavas) of Kaartik Maas, known as Deepawali. Thus dating in jain calendar 'Veer Nirvaann Samvat' (VNS) begins with the first day since the moksh of Mahaveer which is 527B.C.

MOON

PHASES



ASHTAAHNIKA PARV

Ashtaahnika ji is a major festival appearing three times in a year. It is celebrated during the last eight days of the months Kaartik, Faagun and Aashaad.

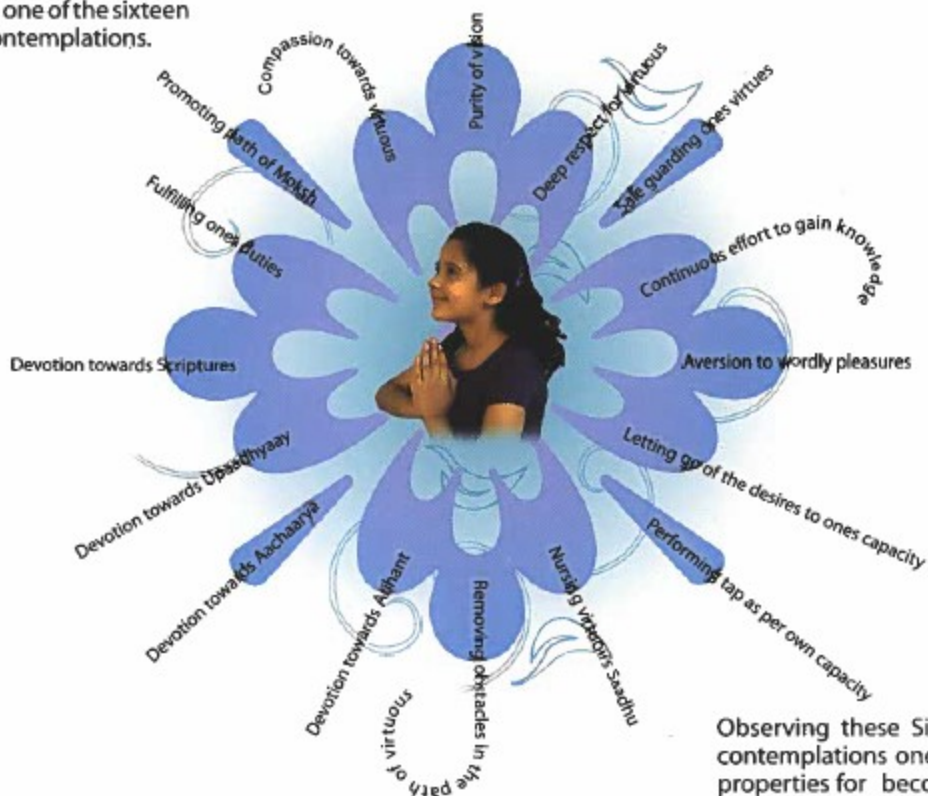


During these auspicious days heavenly beings perform pooja at fifty two naturally formed temples (akrutrim jinaalay) of Nandeeshwar dweep, the eighth continent according to Jain cosmology. Visualizing this we perform pooja and observe vrat.

SHODASH-KAARANN PARV

Shodash-kaarann parv is celebrated three times a year during the thirty one days starting from Ekam of Krishn-paksh of the months of Bhaado, Maagh and Chait.

Each day is devoted to one of the sixteen contemplations.

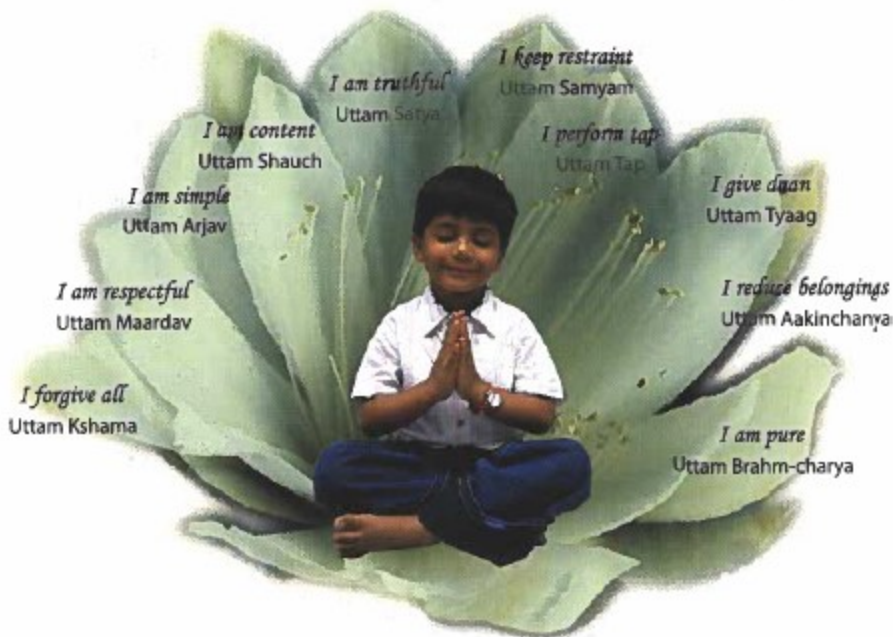


Observing these Sixteen contemplations one gets properties for becoming Teerthankar.

DAS LAKSHAN PARV

Das Lakshan parv is celebrated three times a year during ten days of shukl-paksh from Panchami till Chaudas in Bhaado, Maagh and Chait.

During these ten days we meditate on the Ten Aspects of Dharm.



During Das Lakshan ji, Abhishek-Pooja are conducted daily. We do ekaasan or upvaas all these days. Most people combine both. To reaffirm our spiritual knowledge and practice for further growth, we observe limitation of worldly activities. Das Lakshan Parv celebration in Bhaado is most popular because of chaaturmaas.

RATNATRAYA PARV

Ratnatraya Parv is celebrated three times a year during the three days of Shukl paksh from Teras till Poornima in the months of Bhaado, Maagh and Chait.

Ratnatray means 'Three spiritual jewels' namely Samyak-darshan, Samyak-Gyaan and Samyak-chaaritr in order.



During this occasion we reaffirm knowledge and practice of three jewels together comprising the path of Moksh.

MAHAVEER JAYANTI

Teerthankar Mahaveer Swami was born on Teras of shukl-paksh in Chait maas.

We, being the followers of this last Teerthankar, celebrate his birth-day called Mahaveer jayanti, with great glory and fervor.

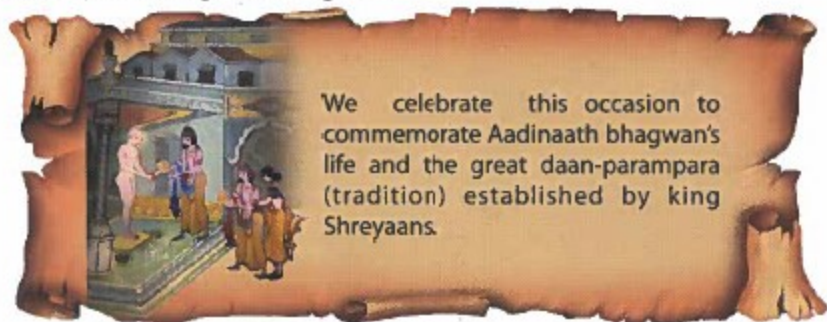
Jains organize a large parade highlighting the values of non-violence.



AKSHAY TRITIYAA

Akshay Tritiyaa is celebrated on Teej of shukl-paksh in Vaisaakh maas.

'Akshay' means un-ending. On this day king Shreyaans served the first 'ahaar-daan' to Teerthankar Aadinaath, who, after the 'tap' of six months, had not taken ahaar for next six months for want of vidhi. King Shreyaans only was able to recall the procedure of ahaar-daan from his previous birth. After he had served pure "ikshu-ras" the sugarcane juice, the juice in the vessel did not end, despite serving entire kingdom.



We celebrate this occasion to commemorate Aadinaath bhagwan's life and the great daan-parampara (tradition) established by king Shreyaans.

SHRUT PANCHAMI

Shrut Panchami is celebrated on Panchami of shukl-paksh in Jeth maas. "Shrut" means Shaastr / Jinvaani / Aagam.



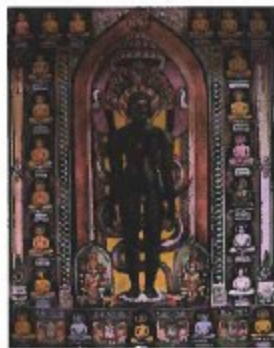
On this day in sixth century A.D. the writing of the first great Jain Scripture "Shad-Khandaagam" was accomplished by the students of Ach. Dharsen Swami, namely Muni Pushpadant and Muni Bhootbali. We celebrate this auspicious occasion by changing the cloth-cover of scriptures with new ones, duly washed, for protecting them from damage. It is celebrated to recall of the arduous task of writing the scriptures, the only source of true knowledge imparted by Teerthankar, existing till date.



MUKUT SAPTAMI

Mukut Saptami alias Moksh Saptami, Mukti Saptami is celebrated on Saptami of shukl-paksh in Saavan mass.

On this day Teerthankar Paarshvanaath attained Moksh. We commemorate the great and important story of forgiveness by Paarshwanaath bhagwaan for the cruel acts of Kamath, who continued enmity since past ten births.



Raksha Bandhan is the day of bonding for protection of Dharm. It is celebrated on Poonnima of shukl-paksh, in Saavan maas.

RAKSHA BANDHAN

This day holds great historical significance. On this day, Vishnu-kumaar muni through the extraordinary power gained from his intense 'Tap', saved 700 strong muni-sangh (group) of Ach. Akampana from being burnt by four cruel ministers ruling Hastinaapur. One of the ministers named Bali had borrowed the kingdom to rule for seven days and performed this cruel act. To commemorate this event we take the vow of protecting our Dharm from all adversities by tying a yellow thread known as Raksha Sutr on the objects in Jinaalay and near Guru.



DEEPAWALI

Deepawali is celebrated on the day of amaavas of Kaartik maas.

Around 4:30 a.m. the last Teerthankar, Mahaveer attained Moksh / Nirvaann. The same evening, his great disciple Gautam Ganndhar attained omniscience. To commemorate these events, in morning we do Pooja of Teerthankar Mahaveer Swami and



offer 'Nirvaann Laddu'-symbolic of the ultimate fruit of life, the Moksh, followed by Pooja of Jinvaani in the evening and lighting of houses with Diya (an oil filled earthen cup with wick), to symbolize Gautam Swami attaining Omniscience.



JAIN TEERTH

A Teerth is a spiritual bridge which helps in crossing ocean of birth and death sufferings.

It is the pilgrimage place where auspicious people uplift their spiritual selves and cleanse inner impurities. Energy levels at the teerth are much higher as many kalyaannaks have taken place there. Meditations by Saadhus adds to the energy levels of such area. Those who visit teerth are recharged with these energies which further focus their spiritual activities. Teerth are of two kinds: Siddh Kshetr (Nirvaann Kshetr) and Atishay Kshetr.

Visit to a teerth : teerth vandana

Popular months of visiting teerth are Asoj and Faagun.

We perform teerth vandana (worship) bare foot, respecting whole area as pious. This helps in being aware of every move we make towards the divine place, also taking care of not stepping on insects on our way and charging our bodies with the energy pooled there.

For vandana tourage of the teerth on hills, we plan for the time of returning safely before sunset.

Especially washed clothes are worn, reflecting our pure thoughts.

Reinstating of the virtues and taking vow of not eating and drinking until tourage, helps in keeping pure and spiritual thoughts.

Such visits reinforce our spiritual practices and for a time period take our attention away from mind-body stresses and endless worldly desires.

I take care to maintain the purity and cleanliness of our holy pilgrimage.



SIDDH KSHETR

Places from where Teerthankars and other auspicious souls have attained Moksh are known as Nirvaann Kshetr or Siddh Kshetr. Just before attaining Moksh, light of their enlightened soul spreads in all of universe and the spot where they mediated gets charged with energy. Devendr diety then perform pooja of Moksh kalyaannak and landmarks the spot with his 'Vajr-dand'. Devotees create Charann-chinh (feet symbol) at this spot for remembering the auspicious event.

Kailash Parvat (Tibet) – Teerthankar Rishabhnaathji attained Moksh.

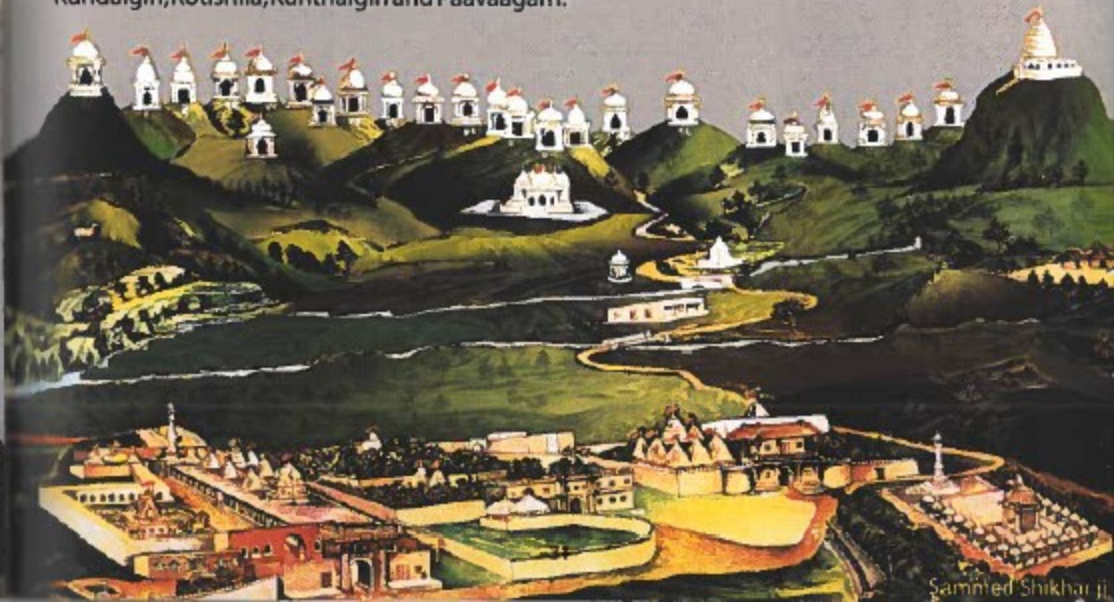
Paavaapuri ji (Bihar) – Teerthankar Mahaveer attained Moksh.

Champaapur ji (Bihar) – Teerthankar Vaasuppujya attained Moksh.

Girnaar ji (Gujrat) – Teerthankar Neminaath attained Moksh.

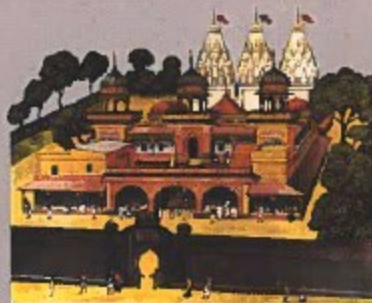
Sammed Shikhar ji (Bihar) – Remaining twenty Teerthankars attained Moksh.

Other Siddh Kshetrs are Nainagiri (Reshandigiri), Dronngiri, Muktagiri, Sonagiri, Siddhvar-koot, Badwaani, Taaranga, Mathura, Shatrunjay, Maangi tungi, Gajpantha, Oon, Bank of Reva river, Kundaligiri, Kotishila, Kunthalgiri and Paavaagarh.



ATISHAY KSHETR

Place where either a Teerthankar was born or took deeksha (renunciation of worldly pleasures) or attained omniscience is known as Atishay Kshetr. Places where some miracles have happened are also called Atishay Kshetr.



Atishay Kshetr	Garbh Kalyaannak	Janm Kalyaannak	Tap Kalyaannak	Gyaan Kalyaannak
Ayodhya		Rushabhnaath ji, Ajitnaath ji, Abhinandan naath ji, Sumatanaath ji, Anantnaath ji		
Varanasi		Supaarshva naath ji, Paarshva naath ji		
Sinhpuri		Shreyaans naath ji		
Chandrapuri		Chandraprabh ji		
Ratnapuri		Dharmnaath ji		
Shraavasti		Sambhavnaath ji		
Kaushaambi		Padmaprabh ji		
Kampila		Vimalnaath ji		
Ahichhatr				Paarshvanaath ji
Hastinaapur		Shaantinaath ji, Kunthunaath ji, Arahnaath ji		
Shauripur		Neminaath ji		
Kulua Pahaad (Bihar)				Sheetalnaath ji

Other Atishay Kshetr (where miracles have taken place) - Mahaveer ji, Khajuraaho, Shravann Belgol, Moolbadri, Chaandkhedi, Devgarh, Varnaawa, Ahaar ji, Papaura ji, Thubon ji, Gopachal, Tiijaara, Mount Abu, Padmpuri, Keshariyaji, Choolgiri, Antariksh Paarshwanaath, Kaaranja, Raamtek, Aellora, Karkandu, Beejapur, Bijolia Paarshwanaath, etc.

FAMOUS ATISHAY KSHETRA



Chaandanpur ke mahaveer

Mahaveer ji atishay kshetr is in Chaandanpur 200Kms from Jaipur, Rajasthan. Once a Gwaala (cow man) found that his cow was emptying her milk before returning. He followed the cow to jungle and saw that the cow's milk gets poured by itself



on a hill-top. He dug the hill and to his amazement an idol of Mahaveer bhagwaan emerged. With deep respect he placed the idol in his hut. Later Jain community decided to build a Temple for this idol. Cart carrying the idol would not move until getting pushed by this gwaala. This glorifies the value of devotion.

Gommateshwar Bahubali

This Atishay Kshetr is at Shravan Belgol, Karnnatak, where 57ft high idol of Gommateshwar Baahubali stands carved out of a single rock and is among one of the wonders of the world. On its completion King Chamundraay along with others had arrived to perform the first Abhishek. They poured huge amount of 'jal' (water for abhishek) over the head of Baahubali idol, but not a drop trickled down below its shoulders. Everyone wondered why so! Then a poor old lady with a ten year old boy in deep devotion requested to perform the abhishek. And to every-body's astonishment the water started flowing down the shoulders bathing the idol in totality signifying the importance of ego-less ness.



SIGNIFICANT STORIES

Teerthankar Aadinaath

This first teerthankar while in muni stage, after six months of deep meditation in the forest, visited nearby town Hastinaapur for ahaar. He had vowed (vidhi) that he will take ahaar only when he sees a bullock with a block of gud (jaggery) held on his horns; which was not met until next six months. Reason for the delayed match of vidhi goes back to his previous birth as a farmer. One day after returning from farming, when he tied his Oxen in stall, he served them with food and water but forgot to untie their mouths. The oxen suffered hunger and thirst for six hours despite seeing the food before them. When the ahaar-vidhi matched, muni Aadinaath received his first ahaar after one full year of fast from the hands of king Shreyaans.

Teerthankar Neminaath

While a prince, Nemi was going for wedding Rajul. As procession was about to reach the wedding place, Nemi heard mournful voices of cattle. Nemi questioned his chariot driver 'Krishnn'. Krishnn replied that the cattle will be killed for the feast of the guests. Nemi's heart deeply mourned at such massive cruelty, and considering himself to be its reason, left the procession, renounced the kingdom and the worldly pleasures and moved to forest for 'Tap'. He became the 22nd Teerthankar of present era.





Teerthankar Paarshwanaath

Ten birth before, his name was Marubhuti and Kamathh was his brother. Due to unchaste behaviour of Kamathh towards wife of Marubhuti, the king outcasted him. Marubhuti however tried to make even with Kamathh, who, instead revenged by throwing a heavy rock which killed him. The violent revenge by Kamathh continued for ten life-times. Marubhuti's soul kept on gaining virtues by forgiveness in every birth, which made him take birth

as Paarshwanaath. A dying snake couple became heavenly beings Dharnendr and Padmaawati owing to hearing Nnamokaar Mantr from prince Parshwanaath. The soul of Kamathh who was now a heavenly being continued his vengeance by throwing rocks, snow balls, fire balls, thunder and flooding the meditating Muni Paarshwanaath. Dharnendr spread his cobra hood, and Padmaavati lifted his 'tap' platform, protecting him. Amid all, Paarshwanath attained omniscience. Now deeply regretting his acts, Kamathh's being got enlightened and followed him at the path of Moksh.

Teerthankar Mahaaveer

In a previous birth, when as a wild man (Bheel) he listened to a Jain muni and aspired to take some vows, muni counselled him to give up meat eating. This being his livelihood he shirked and settled for giving up only crow's meat. Once he became very sick and was advised to consume crow meat for saving life. Bheel denied it and maintained his vow, not fearing for death. He took birth in heaven. This was a turning point for his soul and he kept progressing on purifying his soul. Nine births later he attained Teerthankar-hood.

REFLECTIONS

I know pleasures of the world are temporary.
I meditate on the permanence of my soul. (1)

I know there is no savior at the time of death.
I meditate on the true shelter of my soul. (2)

I know the world is full of sorrow and without respite.
I meditate on the eternal joy of my soul. (3)

I know I have no companion since birth till death.
I meditate on the only true company - my soul. (4)

I know even this body is not mine.
I meditate on differentiation of
body and my soul. (5)

I know my body is full of impurities.
I meditate on pure-ness of my soul. (6)

Raaja raana chhatrpati haathin ke aswaar,
marna sabko ek din, apni apni baar ||1||

Dal bal devi devta maat pita parivaar,
marti biriya jeev ko, koi na raakhan haar ||2||

Daam bina nirdhan dukhi trishna vash dhanvaan,
kab hun na sukh sarsaar mein sab jag dekhyo chhaan ||3||

Aap akela avtare, mare akela hoy,
yon kab hun is jeev ko, saathi saga na koy ||4||

Jahan deh apni nahi tahan na apna koy,
ghar sampatti par pragat hain,
per hain parijan loy ||5||

Deepay chaam chaadar madhi
haad peenjara deh,
bheetar yaa sam tagat mein
aur nahi ghin geh ||6||



BHAAVANAA

Moh neend ke jor jag-waasi ghoomain sada,
karm chor chahun ore sarvas looten sudh nahi.
Satguru dey jagaay moh neend jab upashamein,
tab kachhu bane upaay, karm chor aawat ruken ||7||

Gyaan deep tap teil bhar, ghar shodhain bhram chhor,
ya vidhi bin nikse nahi, baithe poorab chor ||8||

Panch mahaavrat sancharan samiti panch prakaar,
prabal panch indriya vijay dhaar nirjara saar ||9||

Chaudah raaju utang nabh, lok purush santhhaan,
taa me jeev anaadi tein bharmat hain bin Gyaan ||10||

Dhan-kan-kanchan raaj sukh, sab hi sulabh kar jaan,
durlabh hai sansaar mein ekyathaarath Gyaan ||11||

Jaache sur taru dey sukh, chintat chinta rayan,
bin jaache bin chintaye dharm sakal sukh den ||12||

REFLECTIONS

I know karm influx is tossing me in births and deaths
and only a sat-guru can awaken me.
I contemplate on stoppage of karm influx to my soul. (7)

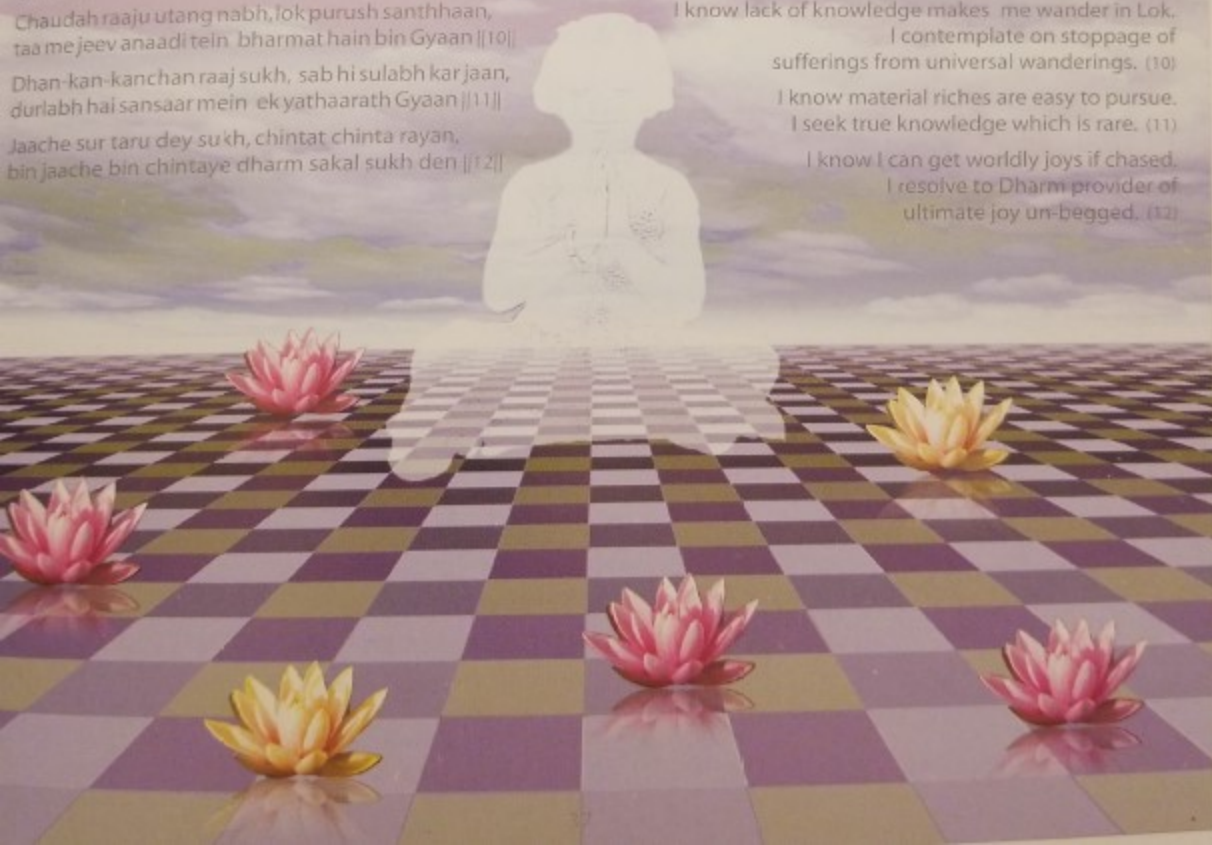
I know together knowledge and conduct
can distance past-karm
I meditate on karm-less soul. (8)

I know five virtues are the true conduct.
I contemplate on true conduct for my soul. (9)

I know lack of knowledge makes me wander in Lok.
I contemplate on stoppage of
sufferings from universal wanderings. (10)

I know material riches are easy to pursue.
I seek true knowledge which is rare. (11)

I know I can get worldly joys if chased.
I resolve to Dharm provider of
ultimate joy un-begged. (12)



I know material riches are easy to pursue
I seek true knowledge which is rare.

Bodhi-durlabh Bhaavanaa

